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Towards a Bioethics of the Political Bios: Happiness, Health and Illness of Political and Social Bodies

ABSTRACT

All bios is integrated and bioethics is the theory and practice of understanding and supporting the complex adaptable and integrating life forms of bios. This paper provides an overview of formative properties for good health and happiness of political bodies and identifies economic, cultural, social and political disorders and diseases, which might lead to weakness or even death and which require fitness and antiaging exercises together with healthy and successful care for the health of natural, cultivated and social geographic and non-geographic biotopes. The eight C - properties of bios - communication and cooperation, competence and competition, contemplation and calculation, compassion and cultivation – in their human-species specific form will be analyzed in as far as they can be applied to political bodies. Risk parameters for the health of the body politic today include biological risk, electric risk, revolt and repression risk, loss of trust risk, territorial mix-up risk, loss of control risk.

Key words: integrated bios, integrated bioethics, political bios, political body, 8 C properties of bios, geographical and cyberspace bios.

Health and Happiness of Integrated Bios and Bioethics

Bios (life and vitality of life form taken together) is integrated and integrating; no individual bios or even species bios can live by itself and survive alone. Particles described in quantum physics, the possibility of multiverse and the universe, our own solar system and the changes in daily cycles, seasons, climates, and tides are part of

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the overall complex of integrated and adaptable bios. Integrated and integrating with me, within this universe, are billions of microbes in my gut microbiome, my social networks in cyberspace and in geography, also in my family, in my neighborhood and at work, my club or church or charity work, and my city. Of course, I am, as anyone else, more or less integrated into [insert here] and depend on social, economic, legal and political body I am a part of, and without which I could not survive. Likewise, history of humankind demonstrates a vast variety and modularity of different natural, cultural and political bodies and biotopes. For example, integrated in the human bios is the ability to choose between right and wrong, and therefore spiritual, philosophical or narrative non-geographical guides to individually and collectively choosing healthier, happier and more successful ways of living. Thus, bioethics is more than discussions about ethical treatment of ill people. It was a confusing and ill-advised terminological mistake to define *bioethics* as synonymous with medical ethics, clinical ethics, nursing ethics, physician's ethics, and lay health responsibility and ethics. All these fields of applied ethics and of academic and occupational teaching and practice, including business ethics, political ethics, environmental ethics and research ethics are parts of a wider field of ethical acting towards bios within the universe of bios, which means life, or élan vital, or chi.

Different species and individuals, also biotopes and corporations¹, have different perspectives on this complex adaptable systems (CAS's); the problem is that I could not know the perspective of individual microbes in my gut microbiome or the perspective of a tree in my garden, or the fresh salad on my plate in regard to this diversity of struggle, of survival and death, of health, power and sickness in life. Ante Čović used the term pluriperspectivity to describe this interrelatedness of 'integrated bioethics' and different perspectives the individuals and species have within differently integrated biotopes. Confucius called different shapes and shades of bios '和而不同 he er bu tong' (similar but not identical, in harmony but not equal). Not everything is harmonious in interacting and integrating bios, but better interaction and integration allows a better life and a good life. Some species prosper, but they are inflexibly integrated in their biotope and will not be able to modify themselves together with their surroundings if that is necessary.² Biotopes, symbiotic

1 Reeves M, Levin S, Ueda D 2016 "The Biology of Corporate Survival. Natural Ecosystems hold surprising Lessons for Business", *Harvard Business Review* 49(1): 46-55; Sass HM 1995 "Das Krankenhauses Gesundheitszentrum der Zukunft", in: Spoerkel H et al eds, *Total Quality Management*, Berlin: Quintessenz, 39-53.

2 The woolen mammoth of Siberia wasn't able to adapt to naturally changing climate and biotopes thousands of years ago; the spotted owl of the American Pacific Northwest woodlands is threatened by the lumber industry; we don't tolerate mice and lice in our homes and hospitals and kill them together with microbial pathogens, but some pathogens become resistant and modified. How do we feel about the woolen mammoth, the spotted owl, the mice and lice in our hospital? Is their fate unfortunate, unfair, or unethical? How do we feel about the pathogens in our hospitals that successfully modified their DNA and became multi-resistant against one generation of antibiotics after another? Would it be better to use other methods, such as creating new bacterial communities by introducing

bios, colonies, communities, corporations, states and all other forms of bios may not survive when confronted with severe internal disorders and diseases or with invaders from outside. For millennia, states and other political bodies have been similarly destroyed by internal revolts or by military invaders. The body politic is threatened by various other forms of ‘disharmony’ as well. This can be examined in cases of animal life. For example, once in a while, for still no well-known reasons, bees leave their hive and queen, and each bee dies afterwards; this is called ‘colony collapse disorder’. Further, for example if we put a pike into a pond of carp, the more or less harmonious symbiosis will disappear and new interrelations will develop. In a worst-case scenario all carps will be extinguished and the pike will be left without fish protein. Marine bioethicist Karl Möbius described the harmonious living-together of species as ‘biocoenosis’, combining the terms ‘bios’ and ‘koinonia’.³ We as humans need a good and, hopefully, harmonious biotopes as well, and we share with other species, such as wolves, cows, bees and ants, a certain ‘groupness’.

Our ancestors in Central Africa would not have survived without being raised by a clan during a relatively long childhood; today we would not be able to live and to survive without the most complex adaptable living systems of division of labor, exchange networks of things, ideas and people, protection from climate and seasons changes, disorders and diseases by houses and hospitals, and through securing a safer living through enforcement of laws, police and military. Of course, old and new local and international economic, cultural and political bodies come as much as all other life with their own specific challenge to health, happiness and even survival. In the history of humankind we can find many examples for successful and unsuccessful interactions and integrations of political bodies.⁴ As humans, different in grouping than other species, demonstrated our specific way of building and destroying, nurturing and terminating, cultivating and ruining – and here is where bio-ethics comes into play – as the special gift of bios to the human species, namely to more flexibly and successfully use our abilities for better chances of survival and for better and more cultivated living in comparison to other less flexible species of bios.

The discussion of health and happiness of the political body has been a topic for thousands of years from the ‘Dao te Ching’ of Lao Zi and the ‘Art of War’ by Sun

new partners into such communities, which then might consume those multi-resistant pathogens? Cf. Sheth R, Cabral V, Chen SP, Wang HH 2016 “Manipulating Bacterial Communities by in situ Microbiome Engineering”, *Trends in Genetics*, 32(4): 189-200.

3 Möbius KA 1877 “Die Auster und die Austernwirtschaft. Berlin”; English in: The *US Commission of Fish and Fisheries Report (1880)* 683-751; Francé RH 1923 “Die Welt als Erleben” introduced the term ‘Biozoenose’, in which *jedes ‘Ich’ mit seiner Umwelt in gesetzmäßigen Beziehungen steht, welche nach einer Epharmonie tendieren* (96f); for the terminological history of ‘bioethics’ see Sass HM 2014 Bioethik / Bioethics, *Archiv für Begriffsgeschichte*, 56:221-228.

4 I will discuss some of those later.

Zi to the manuals of Aristotle and Plato, and Machiavelli and Hobbes in Europe. Most of them have used terminology and models which are familiar to biologists and bioethicists. We start our own diagnosis of the bios and the bioethics of political bodies right here in Rijeka, where they have already found fertile soil and spreading now from Croatia into other territories globally.⁵Fifteen years ago in Madison Wisconsin, Van Rensselaer Potter, the father of North American bioethics wrote to Ivan Šegota in Rijeka in the wake of International Bioethics Symposium: “Traditional Bioethics is about interaction between people and people; bioethics is about interaction between people and biological systems. Political bioethics is essential for healthy political decision-making and for the creation of sound policies. In other words, action will have to be constrained and guided by biological knowledge as bioethics emerges and is finally turned into voluntary agreements or into regulatory law in specific cases”.⁶ In 2001, Potter already uses the most appropriate conceptual model and definition of bioethics, one which is far superior to an influential definition developed by North American bioethics schools as of today: “... people and people, people and biological systems, people and political systems”.

Health and Happiness of the Political Body

I start with the full title of Thomas Hobbes’ ‘Leviathan’, written in 1561: *Leviathan or The Matter, Forme, and Power of a Common Wealth Ecclesiasticall and Civil*. These categories – matter, forme, power, common wealth, ecclesiasticall and civil – will show in detail how they are similar, but not identical, to different political bodies as they are similar, but not identical in all forms of bios. It can be demonstrated that political bodies and their health and life belong to the universe of bios and thus to the domain of bioethics as a guidance in theory and practice of the living, of culture and ethics. The bios personality of the political body is genially engraved on the book cover by Abraham Bosse, showing the large body politic⁷ of the Leviathan, consisting of an uncountable number of individual people with different faces from all fields

5 Cf. Čović A 2012 “The Europeanization of Bioethics”, in: Muzur A and Sass HM eds., *Fritz Jahr and the Foundations of Global Bioethics: The Future of Integrative Bioethics*, 195; Čović A 2005 “Bioethikunter den Bedingungen des Postkommunismus. Fallbeispiel Kroatien”, in: Čović, Ante and Sören Hoffmann, Thomas eds., *Bioethik und kulturelle Pluralität. Die südosteuropäische Perspektive*, 150f; for the ongoing discussions see the journal *Jahr*, founded by Amir Muzur 2010 in Rijeka (Croatia), and the 2011 “Rijeka Declaration on the Future of Bioethics”, in: Muzur A and Sass HM eds., *Fritz Jahr and the Foundations of Global Bioethics*, 379-381.

6 Potter VR [2001] The Intellectual ‘Last Will’ of the First Global Bioethicist, in: MuzurA and Sass HM eds., *Fritz Jahr and the Foundations of Global Bioethics*, 152.

7 Harris JG 1998 “Foreign Bodies and the Body Politic: Discourses of Social Pathology in Early Modern England”,Cambridge: Cambridge U Press; Harvey AD 2007 “Body Politic. Political Metaphor and Political Violence”,Cambridge: Cambridge Scholars Publ.; Wilson EO 1975 *Sociobiology: The New Synthesis*, Harvard: Harvard U Press;Fukuyama F 2014 “America in Decay: The Sources of Political Dysfunction”,*Foreign Affairs*,5:5-26.

of life, holding a sword in one hand and a spiritual sign in the other, surrounded by smaller parts of agriculture, homes, castles, cities, various symbols and a court of law or academic discussion group. Since the early times of the Sumer 5000 years ago, Leviathan has symbolized the most powerful creature on the Earth, bigger than any other water dragon, hippo or elephant.⁸

MATTER OF BIOS: all bios is integrated and integrating: some quantum processes and microbial colonies, archaea, fungi, plants, animals, humans and human clans and companies, natural and cultivated biotopes, religious, social, cultural, corporate and political bodies, human geographical and cyberspace cultures. Individual bios is terminal, but well-interacting bios lives on. Political bodies belong into the realm of bios as well; they share the essential properties, expectations and risks as all other forms of bios. The ‘I Ching’,⁹ the ‘Book of Changes’, authored to the mythological prehistoric dragon Fu Xi with a human face, offered eight times eight hexagrams, based on the eight simple trigrams of ‘earth, mountain, water, wind, thunder, fire, lake, heaven’. Those have found different interpretations for thousands of years. It was most prominent and successful in explaining the essential taxonomy of the bios of the universe, in advising great political rulers, in teaching prominent philosophers of the East, in guiding ordinary people to live ethically and according to the rules of bios, also in oracles issued in forecasting personal fortunes and for avoiding risks in life.

FORMER OF BIOS: In different manner than IChing, cultural anthropology and political history over the centuries has provided us with more detailed information and knowledge about the formative properties of bios, which also can be found in modern national and international political bodies and states of their internal health and disease.¹⁰ These are the 8 specific C-properties that form all bios in different shapes and shades: Communication and Cooperation, Competence and Competition, Contemplation and Calculation, Compassion and Cultivation. All of us are endowed with these 8-C properties and each of us will develop and apply them in different and very personal ways, either in support of harmony and happiness or for destruction and exploitation. All eight properties are endangered by abuse and mishandling for the purpose of short-term egocentric gain by individual or corporate persons, by

8 Job 40f.

9 I Ching (Yijing) 2015, *The Book of Changes*, Minford J transl., New York: Viking Penguin; I Ching. *The Book of Changes* 2015 Hinton D transl., New York: Farrar, Strauss and Giroux Publ.

10 For an earlier version of the 8-C model see: Sass HM 2012 “The 5-C Model for Guiding Science and Technology. A Précis of Reasonable Moral Practice Amidst a Diversity of Worldviews”, *Synesis. A Journal of Science, Ethics, and Policy*, 3: G52-59; Sass HM 2009 “Interactive Principles in the Clinical Setting. Competence, Compassion, Communication, Cooperation, Cultivation”, *Formosan Journal of Medical Humanities*, 10(1-2):17-42; a detailed presentation of the 8-C properties model both for the entire cosmos of bios and in particular for the human bios is coming soon in my book *Cultures in Bioethics*.

power-hungry despots and corrupt politicians. Political and cultural history and our own times are full of examples of broken communities and the destruction or implosion of previously relatively well integrated complex geographical and non-geographical communities. The birth of new cyberspace cultures only extends the territories for doing right or doing wrong. This is still the same old price we have to pay for the soft-wired flexibility of the 8-C properties in humans. Precisely these properties have enabled us, differently than in other species with more hard-wired 8-C properties, to transform wilderness into cultivated landscape, to build integrated cities and communities, and to develop supra-geographical environments of culture, science, religion and the virtuality (virtual worlds).

How do we define more specifically these eight human-specific properties, their use and cultivation that allowed us to build a relatively healthy and happy integrated human bios of today? First, there are *Communication* and *Cooperation* as necessary conditions for group-based clans, communication by body language and sound language, by books and oral traditions, cooperation in division of labor, bringing up the next generation and protecting the clan. Then there are refined skills in *Competence* and *Competition* for providing expert services to the group and doing so by ever improving specific expertise in competition with others, who also strive for success and social recognition in the same bios group. Given the open and unsettled human bios, *Contemplation* about our own destiny, fate, life and afterlife, God and the world, angels and devils seems to have necessarily been with us for a long time; so has *Calculation* as a property to figure out the best way to do things competently and competitively, but also to respond to perceived requirements, such as following divine commandments, to bury and to remember the dead, to make the best out of laws and regulations and of social and cultural norms. *Compassion* and *Cultivation* are of great integrating powers. Compassion seems to be an essential heritage centered on longtime childhood, lovemaking, and protection and care for the weak members of the clan. All these properties culminate and integrate in a unique and human-species specific model of Cultivation, the rich variety of realization we find in cultural, social, religious, and political traditions.

We share these 8 C's with all other forms of bios; they find their very specific expressions in all of them, and they interact via these 8 C's with ourselves and other forms of integrated bios. Archaeas are very simple primitive cells, but they navigate well in the harshest environments, 'see' or 'smell' foods and other microbes and objects and via those 8 C's prosperously integrate themselves into their specific and quite extreme biotopes. Trees and plants don't have the luxury of a central brain and cannot migrate, therefore, they possess a most complex nervous system which directs the roots, metabolism and other body parts to react to seasons, neighbors, soil, water

and light. Starfish and octopus have circular brain, we only have a two-sided brain.¹¹ Competition for food and territory is a part of the struggle for life and good living is important to all bios, to states, clans and corporations as well. We don't know much about the format and the interaction between contemplation and calculation for changing strategies and relationships in other forms of life, nor do we know much about their 'compassion' towards other individuals and species; but we see results of cultivation as improved communication, cooperation, exchange and integration within all biotopes by all other species.

POWER OF BIOS: Power and strength depend on good internal metabolism and successful external interaction; they define health and survivability of individual and collective bodies, including corporate, social and political bodies.¹² Survivability and power of modern states and communities are particularly endangered by a very specific new vulnerable 'feet of clay', which were of no concern to previous generations and political bodies. Traditionally, political bodies were threatened by criminals from the inside and aggressors from the outside, by loss of harvest and by hunger, by pestilence and cholera, by too much inequality and discontent among citizens, and by corrupt leaders.¹³ Globalization and technological advancement have brought new dimensions to former risks and also new risks. I will mention only half a dozen of different risks in a new format specific to our civilized human bios today.

Electric Risk: (1) A first group of risk is related to the modern world of integrated electricity and digital networks of our contemporary and future civilization. This risk exists in an electro-magnetic pulse [EMP], naturally (1A1) via gamma radiation from the sun or deliberately (1A2) via selective warfare by EMP canons or by deliberately exploding nitrogen bombs in high altitude. Our modern human bios, as far as it is based on microchip technology, will be destroyed by gamma radiation and EMP, but all other forms of bios will continue to prosper and will modify into a new integrated bios without humans and human culture. A secondary threat to the modern bios of integrated human culture is (1B1) the physical destruction of parts of the electric grid or (1B2) the digital destruction of controlling networks in cyberspace, similar to invading enemies, poisoning waters and burning crops and vegetation. Without electricity in supermarkets and gas stations commerce will stop, no one can read

11 Do they possess a more complex higher brain as Ernst Juenger speculated? Cf. Jünger E 1949 *Körperbau und Sprache*. Frankfurt: KlostermanVerlag.

12 Tainter J 1988 *The Collapse of Complex Societies*, Cambridge: Cambridge U Press; Turchin P 2003 *Historical Dynamics. Why States Rise and Fall*, Princeton: Princeton U Press; Diamond J 2005 *Collapse. How Societies Choose to Fail or Succeed*. New York: Viking.

13 Schmitt K 1927 "Der Begriff des Politischen", *Archiv Sozialwissenschaften und Sozialpolitik*, 58:1-33; Schmitt K 1942 *Land und Meer: Eine weltgeschichtliche Betrachtung*, Leipzig: Philipp Reclam; ibid. Schmitt K 1963 *Theorie des Partisanen. Zwischenbemerkung zum Begriff des Politischen*, Berlin: Duncker & Humblot; Schmitt K 1994 *Das internationalrechtliche Verbrechen des Angriffskrieges*, Quaritsch H (ed.), Berlin: Duncker & Humblot.

the merchandise bar-codes, break-ins will happen, supply lines will stop, the media, police, and military will become impotent, and so will the body politic.¹⁴

Biological Risk: (2) Other potentially great threat to our modern bios might come from microbial disaster via multiple antibiotic-resistant pathogenic bacteria, (2A) unintentional in an age of integrated global travel or (2B) intentional by individuals or states, also (2C) via specifically engineered killer microbes: this form of evil destruction carries the risk that, once released, the microbial pandemic might be difficult to stop or end. Similarly, (2D) a severe disease among insects pollinating plants, trees and crops in the food chain might fall victim to hazardous pesticides or deadly microbes; in certain areas of the world the number of honey bees has been reduced by 80% over the last 10 years. Biological catastrophes do not only obstruct human bios but the entire integrated bios.¹⁵

Revolt and Repression Risk: (3) Revolts and revolutions, repressions and exploitations have been with human social and political bodies since the beginnings, but they now grow into globally interconnected powers with geographical and non-geographical roots.¹⁶ Governments or individuals and groups supported and advised by governments may also stir up rebellion and provide misleading information which then give rise to additional 'spontaneous' rebellion. The uprising against the Marcos dictatorship in Indonesia a generation ago, the recent 'Arab Spring', 'Occupy Wall Street', 'Nuit Debout' movements in Arab lands, the USA and France are just few examples of rebellions which were not possible without digital networks. But modern forms of suppression and indoctrination revolutions also use these non-geographical networks to cause disharmony and discontent, death, torture, emigration, loss of trust and coherence in traditionally more or less harmonious complex and adaptable integrated political bodies, such as radical 'Isis' and other indoctrinating movements with missionary impulse and motivation. The less modular a political and social body

14 A USA 2008 EMP Congress Commission estimated that 90% of the US population would die from starvation, disease or societal breakdown within 12 months after a total loss of electricity (see Woolsey RJ, Pry PV 2014 "The Growing Threat From an EMP Attack", *Wall Street Week*, August 13:A13); cf. Pry PV 2013 *Electric Armageddon*, Charleston: CreateSpace Independent Publishing Platform; Metatech Corporation for Oakridge National Laboratory, January 2010 "Report Meta-R-320: The Early-Time (E1) High-Altitude Electromagnetic Pulse (HEMP) and Its Impact on the U.S. Power Grid" (Appendix: E1 HEMP Myths).

15 Sass HM 2009 *Ethische Risiken und Prioritäten bei Pandemien*, Bochum: ZME; cf. Sass HM 1987 "Philosophical and Moral Aspects of Manipulation and Risk", *Swiss Biotech* 5(2a): 50-56; Sass HM 2006 "Crisis Management in Public Health Ethics", *Journal of Chinese Medical Ethics*, 1:16-21 [in Chinese, transl. by Wang Chun-shi]; US Department of Health and Human Services (CDC) 2013, *Antibiotic Resistance Threats in the USA*, Atlanta: Centers for Disease Control and Prevention.

16 Goldstone J 1991 *Revolution and Rebellion in the Early Modern World*, Berkeley: U California Press.

is; the less rejuvenating powers and less ‘elan vital’ seem to be in such bodies and their various organs.¹⁷

Loss of Trust Risk: (4) Political, social and economic bodies of the 21st century are based on law, mutual aid and mutual trust. We have to trust that our property deeds guarantee us the ownership of our house or farm and that our business or employment contracts are enforceable and protected by law. Democracy is the most esteemed and highly respected form of government, but short-term election cycles and the influence of power-sharing lobby groups has undermined public trust, and so has governmental intervention in making economic markets inefficient. Governments officially intend to manipulate the value of paper money via inflation, making currency less and less valuable.¹⁸ Financial manipulations and inefficient market interventions intended to save some banks and big corporations have caused great harm to trust in national and international bodies. What will happen, if true or untrue rumors are spread about the solvency of bodies who print their own money, if one or more sellers put financial derivatives or future contracts on the market for any price in exchange for ‘real goods’ such as corn, oil, gold or silver? Would mixed political bodies, as suggested by Aristotle, with a legitimately modular structure and multiple stakeholders be more stable and robust, and actually represent the real existing political body more concretely and in a more affirmative and open manner?

Territorial Mix-Up Risk: (5) In the old days, communities always had eremites who left the ‘real’ world in order to emigrate into close communication and integration with non-geographical spiritual powers; they might have still been, however, indirectly

17 Television and radio stations from Arab countries, China, France, Japan, and the US provide in many languages worldwide different worldviews and information in different perspective and vocabulary, so that, only when I have unrestricted access to many of them, I can form my own opinion and worldview; but I might be too discontent that I rather choose a one-sided and extreme worldview to make orientation and self-identity ‘easier’. Michael Foucault in his famous lectures on ‘Biopower’ at the Collège de France in 1978 discussed the use of information and indoctrination methodology by nation states in Europe since the 18th century: “Where discipline is the technology deployed to make individuals behave, to be productive workers, biopolitics is deployed to manage population; for example, to ensure a healthy workforce” [Foucault M 2003 “Society Must Be Defended”, in: *Lectures at the Collège de France, 1975–76*, New York: Picador, 239–264]. He traces the model of biopolitics back to the Greco-Roman and medieval emperors and kings; nowadays he might recognize the power of the radio, television and the internet for even more successful forms of domination and indoctrination.

18 Ingham G 2005 *The Nature of Money*, Cambridge: Cambridge Policy Press; Roeder M 2011 *The Big Mo: Why Momentum Now Rules Our World*, London: Virgin Books; Wray LR 2012 *Modern Money Theory*, London: Palgrave Macmillan; Barth JR, Caprio G, Levine R, 2012 *Guardians of Finance. Making Regulators Work for Us*, Cambridge: MIT Press; Calomiris CW, Haber SH 2014 *Fragile by Design: The Political Origins of Banking Crises and Scarce Credit*, Princeton: Princeton U Press; Wolf M 2014 “Shaping Globalization”, *Finance and Development*, 51(3): 22–25. The US dollar bill comes with two signatures and the title of the Treasurer of the US and the Secretary of the Treasury together with ‘this note is legal tender for all debts, public and private’; the Euro Bill does not come with any guarantee, just with signature, but no information about the person and his/her position. What does the promise on the US dollar bill include, tendering for what: other paper bills of the same sort, food, clothing, oil or electricity? On the other side of the US dollar bill we read the slogan ‘in God we trust’, this is the only promise this paper bill gives, but who is ‘we’ and is this statement ‘true’?

related to the 'real' world by praying for peace and divine intervention. Nowadays, emigrants from the 'real' world become famous citizens in the 'Second Life' or other internet territories as celebrated orchestra conductors or famous singers, football and boxing stars, inventors and savers of the humankind, while at the same time they are 'nobodies', living unknown and not socially integrated or even recognized in their private quarters. 'This is not a game, this is the real life' is widely quoted slogan of one of the internet portals.¹⁹ Internet addiction has become one of the most difficult disorders to treat in psychiatric therapy.

Loss of Control Risk: (6) A lot is talked, particularly in science fiction narratives, about a threat of artificial intelligence, turning against the existing balance of interaction and interdependence among the wide modern world of bios. Economic and business processes, which are closely interconnected on the working level, might be difficult to control and to lead on higher corporate or political levels,²⁰ so health and survivability might be improved or reduced. Not much is known about even more autonomous processes and systems of mad and aggressive artificial intelligence turning outside of their sphere, running rampage in taking control of local or global automation, destroying all or some integrated forms in the world of modern human bios, just as mad and aggressive individuals today cause destruction by killing fellow humans with traditional explosives or deadly infectious microbes.²¹

Well-functioning digital and microbial infrastructures, and more or less harmonious biological, economic, social, and political bodies are essential for the survival of the bios of our modern culture, but they made this new adaptable complex and integrative, collective and political bios more vulnerable in many different ways. All in all, these six groups of scenarios demonstrate the not yet widely enough recognized threats to the impressive colossus of the modern global and integrated political bodies and their various cultural, economic and other organs. This remarkable giant of our own making might turn out to be just feet of clay, and a kick against its shinbone will make it fall and burst into a thousandpieces. Nothing can be done if an EMP from the sun will destroy all electric networks of human culture and political bodies; but what should be done, if mega risks can be foreseen one or two years ahead; who would be responsible; what would you do; or would such a restructuring be too much for political bodies and would it be taken care of by larger complex adaptable system

19 Sass HM 2012 "Ludwig Feuerbach über virtuelle Realität im Internet", *Aufklärung und Kritik* 19(2): 29-37.

20 Porter M, Heppelmann J 2014 "How Smart, Connected Products are Transforming Competition", *Harvard Business Review* 92(11): 64-88; see also <http://www.automatik40.0>; <http://www.plaform-i40.de>; Wikipedia: "Industrie 4.0", accessed 06-01-2016.

21 Cf. following films: Wilson DH 2012 *Amped*; Wilson DH 2012 *Robopocalypse*. For a detailed discussion about the risk to social and political bodies from environmental destruction, see already mentioned Diamond J 2006 *Collapse: How Societies Choose to Fail or Succeed*, New York: Viking; many different scenarios are discussed in science fiction movies and novels.

(CAS) of bios. But even after mega catastrophes, some humans in remote jungles of the Amazonas and Africa and in the vast lands of Central Asia, as not being part of 'our world', might very likely survive and start something different anew. When, later on, their offspring might walk into our cities, they will be amused about the many instruments and facilities but probably could not make sense out of cellphones or even books. If we would know today that our way of life and our political bodies will not survive another one or ten or 50 years, how would we build-down our highly integrated complex economic and political bodies? Will small groups of survivalist be successful while the million-population cities will disappear? Or would such a task be too complex for existing political bodies and will 'mother bios' take care of it in yet unimaginable ways and allow for other different, but not totally dissimilar, human cultures to develop and to flourish in their specific ways based on the same soft-wired human-species specific 8 C properties?

COMMON WEALTH OF BIOS: the common wealth of our human bios depends on economic, civil and spiritual health. Economists and politicians measure the common wealth normally in economic terms of GNP, 'gross national product', which then gets included into strategies of public and private investment, social programs, and tax considerations. GHP is another acronym and measures the 'gross happiness product' of a nation, first introduced in 1972 by Jigme Singye Wangchuck, King of Bhutan, as an empirical tool in political sociology to advise the king and to inform and encourage the public and the media. On a scale of 1 to 5 over the last 40 years, the happiness of the Bhutan population was at about 70 to 77% relatively happy, happy or very happy; single or married people were happier than widowed or divorced; people in villages and small cities were happier than those living in remote areas; educated people were happier than those of low education or the very poor. The United Nations later adopted this concept, but as many other issues in the UN not really implemented.²² Would we, or other bioethicists, be ready to develop more complex questionnaires to evaluate the GHP's of communities, cultures, nations and of global bodies of humankind?

22 See: <http://www.grossnationalhappiness.com/>; men were happier than women, people living in residential areas happier than rural people, single and married people happier than widowed, divorced or separated, educated people were happier than others, farmers less happy than people in other occupations. – "The [UN] General assembly ..., conscious that the pursuit of happiness is a fundamental human goal, ... recognizing also the need for a more inclusive, equitable and balanced approach to economic growth that promotes sustainable development, poverty eradication, happiness and the well-being of all peoples, decided to proclaim 20th of March the International Day of Happiness, invites all Member States of the UN system and other international and regional organizations and individuals, to observe the International Day of Happiness in an appropriate manner, including through education and public awareness-raising activities", in: Wikipedia: "International Day of Happiness", accessed 06-01-2016; see also: <http://www.illenglobal.com/> <http://www.livehappy.com/practice/happiness-around-world>; accessed 05-11-16; cf. "Have you made your Happiness Day Resolution", internationalhappinessday.net. For further information it is quite interesting just to do preliminary google search with following terms: 'gross happiness product' and 'happiness day'; one of the more recent slogans is "your happiness is part of something bigger than you!".

Hobbes clearly recognized two feet of power and wealth – the political body needs to stand on firm territory: ecclesiastical and civil. Philosophical visions, promises and commands by the Gods, dreams by individuals, clans or groups and nations for a better personal and collective life have been as important as military and police power, and other functions of the civil society. Nowadays, what Hobbes called the ecclesiastical world, is enriched not only by widely available traditional narratives and books, but also by digital media and interactive social, political, economic, and cultural networks. Socrates,²³ in his dialogue with Euthyphro 2700 years ago, argued that the Gods don't like good deeds because those are based on divine laws and rules by them, rather because they are good in themselves. May we say, that the Gods called them good because they approved the healthy, cultivated and successful application of the 8 C's in prudent integration and application?

Could such an interpretation of the integrated bios of religious and spiritual powers lead to the formulation and development of an 'integrated theology' for an 'integrated bioethics'? Would Socrates' insight allow us to review wide territories of orientation and guidance documented in human history, from the aspect of the innate formative powers of the 8 C's in their special expression and gift in our human species; not just for survival, but for good and healthy and happy living? If we agree with Socrates, then we might speak of an *ethos spermaticos* as a biological property more or less inherited, applied and documented in human nature, and in human history, as a part of the wider 8 C *logos spermatikos* of all forms of bios, distributed and alive in all forms of bios from the elements in quantum processes to the smallest microbes in my gut microbiome? A detailed analysis of the world religions most likely will demonstrate that they all recognize the 8 C's and the integration and interaction of bios, and that the more successful ones still play important roles in guiding our 8 C properties towards recognition and execution of the 'bioethical imperative', while others have not been helpful in keeping societies nor individuals healthy and happy.

Bioethical Imperative: Complex, Integrated and Adaptable

At this point we have to mention Fritz Jahr's 'Bioethical Imperative' stated in 1926 as a 'Golden Rule' for all cultivated human lives – individual, social, economic, political: 'Respect every living being as an end in itself and treat it, if possible, as such!'²⁴ Jahr thus recognizes the diversity and modularity of bios in the struggling interactions of life and survival; his imperative is conditional and not categorical as

²³ Plato, *Euthyphro*.

²⁴ Jahr F 1926 "Wissenschaft vom Leben und Sittenlehre", *Die Mittelschule. Zeitschrift für das gesamte mittlere Schulwesen*, 40: 604-605.

Kant's Categorical Imperative: 'Act in such a way that you treat humanity, whether in your own person or in the person of any other, never merely as a means to an end, but always at the same time as an end'.²⁵ Also, Jahr does not brag about a new invention; he simply gives his article 'Sciences of Life and Ethics' ('Wissenschaft vom Leben und Sittenlehre') a subtitle 'Old Wisdom in New Clothing'. Jesus, when tricked into a debate about God-given rules in Mosaic law, avoided an inflexible response and rather stressed the flexibility of the 8-C's beyond man-made or divine laws: 'love God and love your neighbor', i.e. give respect to the highest integrating bios and help your fellow living being as your next neighbor. Jesus was well versed in the Mosaic Law and religion, but he refused to go into the specifics of laws and orders, rather, he focused on respect and recognition of the 'higher order', i.e. the God as understood in Rabbinic tradition, requesting the recognition of all and other forms of bios, i.e. the 'neighbor' in many different shades and shapes. The Vedic slogan 'tat tvamasi - This is also You'²⁶ and Jesus' 'Love your Neighbor'²⁷ are just other expressions of Jahr's 'Bioethics Imperative'. I include in this list also John Lennon's famous slogan 'Make Love, Not War', i.e. be good to your neighbor, be good to your environment, be good to your country, be good to your enemy, be good to yourself.

It was the German enlightened philosopher Lessing who, in his drama *Nathan the Wise*, told the story of a most miraculous ring that had brought its owners good fortunes and recognition. Before that owner died, he gave each of his three sons one ring and challenged each of them to prove that they have the genuine ring. Let them all prove that they have the most precious and powerful asset: the Buddhists, the Daoists, the Christians and Muslims, the Jews, the humanists and spiritualists, the agnostics, and the socialists and capitalists of all shades and shapes. Worldviews are results of contemplation and calculation for the purpose of protecting, stabilizing and furthering cultures in bioethics, by teaching competence and competition, communication and cooperation. Religions and *weltanschauungs* have served and do serve as stabilizing factors for the highly complex integrated and adaptive systems of political bodies, but they also have been and still can be destabilizing and become destructive factors in social and political bodies, as we see today in non-communicative aggressive sectarian movements based on religious or racist ideologies.

Except for the 'Love your Neighbor' and 'Make Love, Not War' strategy of Jesus, the Nazarene, Lennon the Beatle, and other teachers of the 'Golden Rule', another aspect of bios as integrated bios seems to be of importance for the political body in regard to survival, health and good life: modularity and diversity. In each and every

25 Immanuel Kant 1785 *Grounding for the Metaphysics of Morals*.

26 Upanishads, 5th century BC

27 Jesus, Mark 12:21

biotope we recognize that diversity and modularity allow for better adaptability and modification; the same can be said for the history of nations and cultures which have survived for a long time.²⁸ Bios is characterized by modular and ‘complex adaptable systems’ CAS’s, thus the ‘Golden Rule’ is essential for life and good life, for competition and cultivation of diversity, survivability and tolerance. ‘He er bu tong 和而不同 – similar, but not identical, in harmony but not equal’, is the Confucian insight into the structure of bios.²⁹ Enlightened Jewish Rabbi, Moses Mendelsohn, stressed the essential role of diversity in human bios this way: ‘Brethren, if you want true peacefulness in God, let us not lie about consensus when plurality seems to have been the goal of providence. No one among us reasons and feels precisely the same way as the fellow human does. Why do we hide from each other in masquerades in the most important issues of our lives, as God not without reason has given each of us his/her own image and face?’³⁰

In response to globalization and integration, we can see a new survival tendency of political bodies in provincialism and localism,³¹ a form of geographical patriotism in a complex adaptation and modification based on discontent in our densely integrated and sometimes confusing cultural and political bios; the problem of whether powerful adaptive body politics will eat up and integrate these newly developed alternative nerve systems into their body or not? ‘Whole Community Recovery’, a project led by the Royal Society of Arts in London³² has, for some time now, explored the role of social networks, connected communities, sustainability and whole-person happiness and satisfaction in biopolitical perspective for similar communities in deterioration and people in discontent despite already established special services for the addicted, the poor and the sick. Future decentralization tendencies and movements most likely need to be seen as a positive contribution towards sustaining or regaining modularity demonstrated to be a central property in the survival of complex adaptive

28 The same has been said for survival and adaptation of corporate bodies: cf. mentioned Reeves M, Levin S, Ueda D 2016 “The Biology of Corporate Survival. Natural Ecosystems hold Surprising Lessons for Business”, *Harvard Business Review* 49(1): 46-55; Russel Hochschild A 2012 (first edition 1983) *The Managed Heart. Commercialization of Human Feeling*, Berkeley: U California Press; Basarde S, O’Neill O 2016 *Manage Your Emotional Culture*, *Harvard Business Review*, 49(1): 58-66; see also the already mentioned analyses by Foucault, Schmitt and Fukuyama.

29 Confucius, Lun Yu 13:23.

30 Mendelsohn M 1819 *Jerusalem oder über religiöse Macht und Judentum*, Ofen: Burian, p. 201.

31 Moore MM 2014 (5thed) *Localism. A Philosophy of Government*, Pea Ridge: The Ridge Enterprise Group; Schuhmacher EF 1973 *Small is Beautiful. Economics as if People Matter*, New York: Harper.

32 Pascoe S, Robson J (Royal Society of Arts, Action and Research Centre Report) 2015 “Whole Community Recovery. The Value of People, Place and Community”: “Three main principles from our work in West Sussex: *Co-production* is key for service users to own, and feel a valued part of their personal recovery process. *A holistic whole person*’ approach enables services to encompass multiple dimensions of a person/s recovery, increasing the likelihood of a success in the short and longer term. *Social connectedness* – within the recovery community and wider local community – creates a network of support and opportunities for individuals, enhancing the sustainability of recovery”, p. 37.

systems such as political bios would want to be. Highly centralized and not very modular political bodies have less opportunities to recognize and implement health and happiness supporting initiatives from organs or grass-root levels, and thus are prone to sudden political failure and loss of the sparks of individual and communal creativity, competition and innovation for modifying their body bios and its living body parts. New localism might or might not be multicultural; it would be even stronger and healthier if it would allow for cultural and social modularity.

It is only natural that the enormously expanding bios of integrated geography and cyberspace might overwhelm individuals and communities as information overflow, and new options for a flexible transformation into these new territories are too powerful and too confusing for many. The reduction of complexity is then one of the strategies to cope with new information and options by protecting or regaining individual identity and self-respect by finding integration in hopefully harmonious and less confusing healthier interactive biotopes. Here, in such smaller groups and simpler territories of local geography, and supportive and attractive cyberspace, one might find lost solidarity and camaraderie, friendship and a new personal identity. Such a reduction of complexity and modularity may be one, but not the only one to modify our complex social and political bodies. Will they bring new faces and new political bodies into the universe of political bodies?

Dysfunction, Disorder, Disease, and Death of Political Bios

In 1852, Tsar Nicholas I stated that the Ottoman Empire is ‘the sick man at the Bosphorus’, using biomedical and bioethical terminology. After 1000 years of good health and periods of great cultural and political success, the Ottoman Empire – following other great successful and long-living bodies of the Roman and Persian Empires – had lost the vigor of life by arthritis and sclerosis of the body and by infections from the outside, such as from the colonial powers of France and Britain. Dormant rivalries between Shiite and Sunni denominations, together with new tribal conflicts, have marked the demise of a formerly great body politic. The US American meddling, and military and political intervention devoid of any understanding of prevailing basic cultures of personal and tribal loyalty, was added to metabolic and anxiety disorders of the successor bodies; so did geopolitical squabbles about influence peddling of other nations around those destructed or already cadaveric remains. Feverish extensions of the sick political bodies of the former Ottoman Empire extend into Europe, challenged by anxiety disorder caused by too many refugees not familiar with traditional body functioning in pluralistic Western societies, and some of them still being wrapped within walls of traditional cultural bios, namely despair and fear.

Old social and political bodies such as Iraq and Syria are disintegrating, as they might be infected by some sort of ‘cancer’ or ‘auto-immune disorder’. Societies unwilling or incapable to modify into the modern world have been called ‘sclerotic’; there are other coronary or infectious diseases, dementia, hypertension, diabetes, arteriosclerosis in many modern societies and cultures, in businesses, corporations and communities, some related to the rapidly changing half-time of social change. But can there also be ‘preventive care’, fitness training and the support of happiness in the cultural and social biotopes of economy and politics, in clans, communities, healthy and growing countries, and weak and disintegrating societies. With which biomedical terms should we describe the various biopolitical stages of good or mediocre health, of various diseases or disorders in the Chinese political body, from the times of the Yellow Emperor to the demise of the Manchu Dynasty 100 years ago, after the Boxer Rebellion, corruption, hypocrisy, ignorance, and other societal diseases in combination with sickening infections and invaders coming from the outside? Was the Cultural Revolution in China or the French Revolution in 1776 a necessary and healthy body cleaning or another disorder in a body politic in transition, to backtrack to its old form or to push newer forms of health for such a large body?

Did the Leninist revolution in Russia follow the blueprint of Marx’s 1848 Communist Manifesto³³, or was it a more complex and painful way of transforming ‘Mother Russia’, later the larger ‘Soviet Bloc’, which included a quite diverse group of political bodies? Does Russia and China still have strong skeletons of Boyar or Mandarin heritage in their political bodies and will they keep those? What happened to the various political bodies following the falling-apart of the Habsburg Empire in 1918? How was the health and happiness of Croatia as a body or body part during the Habsburg Empire, as a part of Yugoslavia under Tito and then after Tito? What did change for the small Croatian villages of farmers or fishermen during the last 100 years, and how much of that change was caused by political rulership and their wisdom or mistakes, and how much by electricity and technological advancement?

Do parliamentarians in contemporary democracies, who are voted into office by their respective citizen constituency, really represent those citizens or is their primary function to lobby for special interest groups, which in turn finance their lifestyle and the funds for the next election campaigns? Is such a widely existing form of a mixture of oligarchy, plutocracy, and democracy the modern version of a mixed form of structure of the political body, as Aristotle discussed it? Will it survive diverse local and supra-local or even global rebellions of the 99% against the 1%, supported by the new powers of protest and revolt formed in cyberspace bodies and executing

33 Marx did not expect that Russia would ever have a proletarian revolution, because it was lacking large numbers of exploited proletarians as compared to Germany and England, as he explained in his letter to Vera Zasulić.

real power in geographic territories? Are these revolts a healthy fitness initiative or an antiaging program to make existing political bodies healthy again, or are they an endangering and progressive disorder of a body not functioning so well anymore?

Can we use the model of ‘biocoenosis’, as discussed by Möbius for long-term survivability in multi-species ponds, or other models of bioethical suggestions in antiaging and preventive health care of political bodies? Or should we use biomedical terminology to diagnose the anamnesis, the actual state and future prospect of health and happiness of the political bios? We probably need a new vocabulary to understand and guide ourselves in integrated biopolitics, different to existing terminology in sociology and political science, and maybe somewhat similar but not identical to biomedical terms such as anamnesis, diagnosis, prediction, metabolic disorder, anxiety disorder, inflammation, exhaustion, addiction, cancer, nightmare, insomnia, bacterial or viral infection, poisoning, physical fitness, antiaging, healthy living, microbiome, obesity, anorexia, nervous disorder, excitement, happiness, depression, and body part loss.

Biological and Bioethical Harmony of the Political Body

Instead of a summary, I present an ‘old wisdom in new clothing’ and conclude with two classical biocultural and biopolitical narratives in support of the integration of the larger world of bios with the goal and guidance for the individual human person and community, one from Confucius, and the other from Jesus.³⁴

‘Heaven is my father and Earth is my mother, and even such a small creature as I find an intimate place in their midst. Therefore, that which fills the universe I regard as my body and that which directs the universe I consider as my nature. All people are my brothers and sisters, and all things are my companions. - The great ruler [the Emperor] is the eldest son of my parents [Heaven and Earth], and the great ministers are his stewards. Respect the aged; this is the way to treat them as elders should be treated. Show deep love toward the orphaned and the weak, this is the way to treat them as the young should be treated. The sage identifies his character with that of Heaven and Earth, and the worthy is the most outstanding man. Even those who are tired, infirm, crippled, or sick, those who have no brothers or children, wives or husbands, are all my brothers who are in distress and have no one to turn to. -When the time comes, to keep him from harm, this is the care of a son. To rejoice in Heaven

34 Chang Tsai 1972 “The Western Inscription”, in: Chan WT ed., *A Source in Chinese Philosophy*, Princeton: Princeton University Press, 497-498; for the role of ritual in ‘recovering’ the original property of the ‘Great Harmony’ of bios in Confucian reasoning cf. Chow KW 1993 “Ritual, Cosmology and Ontology”, *Philosophy East and West* 43(2): 201-228; Jesus, Matth 6:9.

and to have no anxiety, this is filial piety at its purest. - He who disobeys [the rule of bios] violates virtue. He who destroys humanity is a robber. He who promotes evil lacks [ethical] capacity. But he, who puts his moral nature into practice and brings his physical existence into complete fulfillment, can match [Heaven and Earth]. - One who knows the rules of transformation will skillfully carry forward the undertakings [of Heaven and Earth], and one who penetrates spirit to the highest degree will skillfully carry out their will. - Do nothing shameful in the recesses of your own house and thus bring no dishonor to them. Preserve your mind and nourish your nature and thus (serve them) with untiring effort. - Wealth, honor, blessing, and benefits are meant for the enrichment of my life, while poverty, humble station, and sorrow are meant to help me to fulfillment. - In life I follow and serve [Heaven and Earth]; in death I will be at peace.'

The brand-new Papal Encyclical 'Laudato Si' in following Francesco Assisi's Christian tradition contains this biocosmological and bioethical prayer: 'All-powerful God, you are present in the whole universe and in the smallest of your creatures. You embrace with your tenderness all that exists. Pour out upon us the power of your love, that we may protect life and beauty. Fill us with peace, that we may live as brothers and sisters, harming no one. O God of the poor, help us to rescue the abandoned and forgotten of this earth, so precious in your eyes. Bring healing to our lives, that we may protect the world and not prey on it, that we may sow beauty, not pollution and destruction. Touch the hearts of those who look only for gain at the expense of the poor and the earth. Teach us to discover the worth of each thing, to be filled with awe and contemplation, to recognize that we are profoundly united with every creature as we journey towards your infinite light. We thank you for being with us each day. Encourage us, we pray, in our struggle for justice, love and peace'.³⁵

It is interesting, that those two meditations could and indeed do serve for some followers as a guiding tool in the beginning of the 21th century. Is that an indication that bios of individual humans and political bodies did not change in a revolutionary way; did it rather then and today include challenges, which are not identical but similar in different economic, cultural and political territories to all of us?³⁶ How would Lao Zi, Buddha, Francesco Assisi, Immanuel Kant, Karl Marx, Gotthold

35 Encyclical Letter 'Laudato Si', of the Holy Father Francis, Rome: Vatican Press, May 24, 2015, section 246, pp. 178f.

36 Would the permanence of similar bioethical and biopolitical challenges indicate that the history of bios is not a permanent progress, rather similar and repeated contests in different territories? Hegel's vision of world history as "emancipation in recognition of liberty" (*Fortschritt im Bewusstsein der Freiheit*) then would just be a secularized version of "salvation history" (*Heilsgeschehen*). Burckhardt in his introduction in *Weltgeschichtliche Betrachtungen* stated the fact that protection of liberty, and human and civil rights quite often happens against and along the fashion fads of political development; Karl Löwith in 1949 "Meaning in History" and in the new German version 1953 "Weltgeschichte und Heilsgeschehen" describes Hegel's model as secularized Christian salvation theology, and this look is still prominent and dominant in our days.

Ephraim Lessing, Albert Schweitzer, Fritz Jahr, Deng Xiao Peng, and John Lennon respond to both of these reflective and guiding meditations of bios and bioethics? Would all of them, including Confucius and Jesus, agree to Deng Xiao Peng's Golden Rule: 'it does not matter whether a cat is black or white, as long as it catches mice'? And how can we translate these and other similar classical bioethical models into the bios and bioethics of the developing 21st century?

Karl Marx, in order to fight disaster and destruction within the industrializing societies of Western Europe, wrote in 1848 the Communist Manifesto culminating in the call 'Proletarians of all Countries, Unite!' Now, at the beginning of the 21st century, our problems are different to those of Marx. The parties involved in those days of the 19th century used the 8-C properties more or less successfully and workers in Britain and Germany are doing quite well without being called proletarians any more.³⁷ Today, natural and cultural biotopes, social and political bodies and harmonies are threatened quite differently on a larger and more integrated global scale. May we therefore translate Marx' 'Communist Manifesto' into a 'Bioethical Manifesto' for the 21st century and say 'Bioethicists of all Disciplines, Cultures, and Countries, Unite!' Was this the message of Van Rensselaer Potter 15 years ago in his 'Last Will' to Ivan Šegota and others in Rijeka: 'Traditional Bioethics is about interaction between people and people; bioethics is about interaction between people and biological systems. Political bioethics is essential for healthy political decision-making and for the creation of sound policies'.

For a more realistic and successful application of Potter's insight, we might, however, go beyond Potter's call for good occupational and academic bioethics, and for sound policies by political leaders. We know that the political bios has its own disorders and weaknesses. If we treasure modularity and differentiation in the integrated bios, we may follow Chang Tai and Jesus, and add to it the similar, but not identical, perspective of Lao Zi's wisdom concerning ourselves in the integrations and interactions of successful cultivation, and in the promotion of health and happiness, because a march of 1000 kilometers starts with the first few steps: 'Cultivate the self and virtue will be true; cultivate the family and virtue will be complete; cultivate the village and virtue will grow; cultivate the country and virtue will be rich; cultivate the world and virtue will be wide!' In recognition of the 8 C properties inherent in all bios, and particularly in the human-specific form, this translates into: Cultivate

37 Political bodies often move in unpredictable ways. Marx argued that a proletarian revolution was unavoidable in West European industrial nations and strictly rejected the suggestion by Vera Zasulić, that there also could be a revolution in the Russian Empire. Marx argued that Russia had not enough industry, but many uneducated poor farmers who would start a revolt; he had not anticipated the Lenin's successful elitist top-down 1918 revolution; Sass HM 1983 "The Transition from Feuerbach to Marx", *Studies in Soviet Thought*, 26:123-142; Sass HM 2002 "Junghegelianische Revolutionsstrategien im 21. Jahrhundert", *Aufklärung und Kritik*, 9(2): 19-37.

communication and cooperation, and bios will be true; cultivate competence and competition, and bios will be complete; cultivate geography and cyberspace, and bios will grow; cultivate society and country, and bios will be rich; cultivate all bios, and bios will be wide!

Bioethicists of all Disciplines, Cultures, and Countries, Unite!

Prema bioetici političkog biosa: zadovoljstvo, zdravlje i bolest političkih i društvenih tijela

SAŽETAK

Sav je bios integriran, a bioetika je teorija i praksa razumijevanja i podupiranja složenih prilagodljivih i integrirajućih životnih oblika biosa. Ovaj članak nudi pregled formativnih uvjeta za dobro zdravlje i

zadovoljstvo političkih tijela. Članak također identificira ekonomske, kulturalne, društvene i političke poremećaje i bolesti, koje mogu voditi k slabosti ili čak smrti te koje zahtijevaju vježbe protiv starenja zajedno sa zdravom i uspješnom skrbi za zdravlje prirodnih, kultiviranih i društvenih geografskih i negeografskih biotopa. Osam K – osam karakteristika biosa – komunikacija i kooperacija, kompetencija i kompeticija, kontemplacija i kalkulacija, kompasija (suosjećanje) i kultivacija – u svojim za ljudsku

vrstu specifičnim oblicima bit će analizirano utoliko ukoliko mogu biti primijenjeni na politička tijela. Parametri rizika za zdravlje političkog tijela danas uključuju biološki rizik, elektronički rizik, rizik revolta i represije, gubitak rizika povjerenja, rizik teritorijalna brkanja, gubitak rizika kontrole.

Cljučne riječi: integrirani bios, integrativna bioetika, politički bios, političko tijelo, osam K karakteristika biosa, geografski i virtualni (*cyber*) prostor biosa.